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LEADING IDEAS OF
GREAT WORLD-FAITHS

Transmigration.

J. P. COOKE.

"With other ministrations thou, O Nature,
Hearest thy wandering and distempered child.
Thou pourest on him thy soft influences,
Thy sunny hues, fair forms, and breathings sweet,
Thy melodies of woods, and winds and waters;
Till he relent and can no more endure
To be a jarring and a dishonest thing
Amid this general dance and minstrelsy;
But, bursting into tears, wins back his way.
His angry spirit healed and harmonized,
By the benighted touch of love and beauty."

The doctrine of the transmigration of the soul, so alien to our modes of thought, was yet universally believed in once. It was taught by three of the great religions. The Egyptian, the Brahmin and the Buddhist. Among teachers, Pythagoras, Empedocles, Plato; also by the Neo-Platonists, Jewish Cabala, the Arab Philosophers, Origen, The Gnostics and Druids; more recently by Charles Fourier and the Theosophists.

The spiritual soul seems to be a vital spark of Heavenly flame, emitted from the central life and light, in whom there is no shadow of darkness at all. Not a mirage, and unreal phantom, but a luminous substance whose function is consciousness. But setting aside the thing-in-itself aspect, and assuming its reality, four questions arise:

1. Did the Monads exist before they entered into or attracted to themselves living bodies? such bodies as plants, animals and men.

2. As old mythologies relate, some thought of Lethe might await the stepping through from state to state.

3. As we find in trances, men forget the dream that happens then. Until they fall in trance again.

4. Thompson's "introspective reveries" and matchless felicity of phrase come in to illustrate these ideas.

Will they exist after leaving such bodies?

If they exist, then how?

If they continue to exist, then how?

The second question has been generally answered in the affirmative.

If they existed, then how?

"The Two Voices" again, is eminently suggestive.

"So might we, if our state were such."

As we before, remember much.

For these two likes might meet and touch.

But I slipped from nobler place

Some legend of a fallen race

Alas might hint of my disgrace;

Some vague emotion of delight

In gazing from some Alpine height,

Some yearning toward the lamps of night."

These lines bring to the thought the notion of the Divine spark nucleating itself as the organizer of the body. The inner life of the central nervous system.

"Or if, through lower lives I came,
Through all experience past became
Consolidate in mind and frame,
I might forget my weaker lot,
For is not our first year forgot?
The haunts of memory echo not."

Or again, to combine these two conceptions; for they are not mutually exclusive; we may suppose the

primal circulation of these spirit "Monads" or "entities" to drive forth in a straight line from the central heart of life to the periphery or "outer darkness" of matter, there to organize as opportunity favor them, and to "turn again home". All evolution from lower forms and conditions, helps to illustrate and verify this homeward journey of the soul. We need not even go to evolution, for does not the circulation of our own blood, from center to surface, typify the circulation of the "vital spark"?

With many, the belief in Pre-Existence grows out of a belief in the future life. Jesus tells us, today, that by the knowledge of the (cosmic) law, we shall learn that we have all of us existed for ever with the Central Life. There is endless transformation indeed, but no creation *ab initio*. Transformation of a zero into something does not occur. "From nothing, nothing comes." But from the Inner Silence, the Living Light, comes the soul, the force of all forces. All attractions are equalized and held and blessed in "That One Life without a second."

The tendencies of the "rational soul" were pointed out by *Manu*, the law-giver, 800 years B. C. The three qualities of the rational soul are to Goodness, Passion and Darkness.

To darkness belongs every act a man is ashamed of doing or of having done or of going to do.

To passion, every act by which he seeks exaltation, fame and ambition.

To the quality of goodness, every act by which hopes to acquire spiritual knowledge, of which he is never ashamed and which brings placid joy to his heart.

Of the dark quality, the principal object is pleasure. Of passion, worldly prosperity; but of the good the object is virtue; the overcoming of evil feelings and intentions. It is the edge and temper of the blade that makes a good sword, not the richness or ornament of the scabbard; and so it is not money or possessions or worldly influence that makes man considerable, but his virtue. It must be of a temper that is ever ready for service, for a virtue that requires to be ever guarded, is scarcely worth the sentinel.

The soul it is thought, must go through the rounds of animal existence, to complete its births and faculties. It must grow into sympathy with the divine, eternal and everlasting unchanging mind, throughout all his creations.

Moreover, something is or seems, That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here;

Or something done, I know not where
Such as no language may declare."

In the searching analysis of *Manu*, as seen above, we must note the power of intuition, which he assumes. For instance, the intuition of shame—or of approbation. Feeling is deeper than all thought! It is the education of the Inner, "sympathetic" system by which we are brought to that state of peace which Wordsworth describes so sweetly:

"To me the smallest flower that blows can give thoughts which do often lie too deep for tears."

It was that helpful scholar, James Freeman Clarke, who pictured his journeyings through British Museum, noting the sympathetic and progressive arrangements and specimens of the classes, orders and genera of animal life. Looking on the *Radiata* we picture the soul to have once inhabited the starfish and by stretching in all directions to have learned of the outward world. Then as a *Mollusk*, rolled up in a shell, he pictures the soul occupied in digesting these experiences and getting acquainted with himself. Dr. O. W. Holmes' charming poem—the "Chambered Nautilus" beautifully elaborates this poetic fancy.

"As a fish the soul learned the joy of easy motion, supported on all sides by the close-fitting and elastic waters."

Dr. M. J. Savage, a cogent thinker, as well as a delightful poet, gives us the lines in "Where is God?"

"Oh, where is the sea? the fishes

As they swam the crystal earnest through;

We've heard from of old of the ocean's tide,

And we long to look on the waters blue."

The wise one speaks of an infinite sea; Oh, who can tell us if such there be?"

In *Bivalves*, the soul might learn to grasp and hold the crocodilian rapacity of appetite, the scholars and encyclopedic son or Scallager. While the birds varied attitudes and quick, brightness express the soul of the perceptive faculties. They analyze which can penetrate the elements of life as a bird darts through the bush.

"The Lark flew up in the morning bright,

And sang and balanced on sunny wings;

And this was his song:—I see the

World on a world of beautiful things."

But, alas, and singing ever where, I have searched to find the

As the fish looks for the water, not knowing that he lives in it, so the sky-lark skims the heavens yet finds the air, so too, the man ponders the idea of the soul, and its changes and births "Transmigrations," not perceiving that the very element in which he lives and thinks, loves and has his being, is the great Soul of all Souls,—forever and forever blessing all that created in the intimate spirit of Love!

The soul awakened to the fact, bursts into song as at the glory of sunrise!

"Vital spark of heavenly flame! Quit, oh quit this mortal frame!

Trembling, hoping, lingering Oh the pain, the bliss of dying!

Cease, fond nature, cease to fret, And let me languish into life!

Hand! They whisper; angel say, 'Sister spirit, come away!'

What is this absorbs me quite? Steadily senses, shuts my sight,

Drowns my spirit, draws my breath? Tell me, my soul, can this be death?

The world recedes; it disappears! Heaven opens on my eyes! In me With sounds seraphic ring:

Lend, lend your wings! I mount, I fly!

O grave! where is thy victory? O death! where is thy sting?"

Man is a Pigmy Compared with Insects.

A learned professor publishes the following astounding comparison between man and insects: "If man could jump as well as a flea, he would be able to hop over five story houses. A bumble bee is able to endow a five pound brick with weight, and even to move it about. A deer bug can draw twenty-five times his own weight, which is equivalent to a man weighing 200 pounds lifting a ton with his hand."

The human race includes two kinds of people—those who know and those who don't know. From the first class, the known are mostly recruited, and from the second class the

SOME PECULIAR
HAPPENINGSReported by our English Cotemporary,
The Two Worlds.

A FARMER'S MYSTERIOUS DISAPPEARANCE.

About five years ago a wealthy farmer named Verrall disappeared from his home in North Lancashire. What had become of him was an absolute mystery. His family searched everywhere, but in vain. He had made a will years before, but, as no proof of his death could be procured, probate could not be obtained. His family were in the most awkward straits. No ready money could be touched. There were no means for cultivating the farm.

One night the elder of the two Verrall girls, who slept together, was startled by a loud scream from her younger sister Mary. The child woke up shaking with fright, and for some time was unable to speak. At last she explained that she had seen her father's body on some rocks by the sea. It was wedged in a cliff between two rocks. She explained the surroundings with absolute minuteness—so much so that one of her brothers recognized the place from the description.

There poor Verrall's body was actually found. He had slipped into a deep crevice and become wedged there. The place was about five miles from the farm, and it is quite certain that Mary Verrall had never seen it in her life. Her dream, if it did not exactly find a fortune, enabled the will to be proved, and saved her family from a very unpleasant situation.

A CAPTAIN'S WEIRD EXPERIENCE.

The *Arena* gives the following story relating to Captain G. R. Russell Colt, an English army officer. Captain Colt had a very dear brother, Oliver, who was in the Crimea, and who had written home in rather low spirits. In response, Capt. Colt wrote him a cheery letter, but told him if anything happened, he was to appear to him in their old room in Inveresk house, where they had passed so many happy hours in boyhood. This room was long and narrow, with a window at one end and a door at the other.

The bed stood at the right of the window, facing the door. One night, Capt. Colt suddenly awoke and beheld at his bedside, facing the window and surrounded by a phosphorescent haze, the kneeling figure of his brother Oliver. At first he thought it must be a trick of fancy, or the moonlight playing on a towel; but, on looking again he saw the figure, still kneeling, while the rain beat heavily on the window. The captain arose, shut his eyes, walked through the apparition, and reached the door of the room. He then looked back. The vision turned its head and looked lovingly at him, and he saw on the right temple a bullet hole, with a red stream flowing from it. A fortnight later, he received news that his brother had been shot and killed at the storming of the Redan, and officers who saw the body testified that the death wound was exactly where he had seen it.

PHANTOM OF THE ALPS.

The *Star* of the 25th ult. had a story of the spirit world which is being told at Chamounix. An Austrian gentleman who some weeks ago was visiting the Mont Blanc valleys, with a party of fellow students came for a week's stay to one of the well-known hotels in the village. Being troubled

with insomnia he was in the habit of taking long walks after supper, often returning at midnight. After one of these nocturnal rambles he returned to his hotel in a very excited state and woke up his friends, to whom he related how on a lonely shaded path some distance up the valley, he had seen a ghostly figure beckoning to him from among the trees. His companions laughed at his story and his fears, which they put down to nervous excitement. The following two nights the same thing occurred, but on the third occasion the Austrian on returning told his friends that he recognized the figure as that of his brother, who he supposed was at Vienna, and that he knew some evil had overtaken him. The next morning the news came that the brother had been killed on the mountains while making an excursion in the Tyrolean Alps three days previously, at about the time when the first vision is said to have appeared.

A PROPHECIC VISION OF THE MOTOR CAR AND BICYCLE.

In *La Revue Spirite*, the organ of the French Spiritualists, June, 1866, Allan Kardec relates a dream that he had on the night of the 24th of April previous, in which he was shown the following inscription upon a wall: "We have discovered that carrouche-roule rolled round a wheel will make a league in ten minutes, provided that the road—" at this point the words became illegible. In his efforts to decipher them Kardec awoke, and immediately noted down the words that he had read to which, however, he failed to attach any meaning whatever.

In a similar way the inventor of the sewing machine almost beggared himself before he discovered where the eye of the needle of the machine should be placed. His original idea was to follow the model of the ordinary needle, and have the eye placed at the heel. It never occurred to him that it should be placed near the point and he might have failed altogether if he had not dreamed he was building a sewing machine for a savage king in a strange country. Just as in his waking experience he was rather perplexed about the needle's eye. He thought the king gave him twenty four hours to complete the machine and make it sew. He worked and worked and finally gave it up. Then he thought he was being taken out to be executed. He noticed that the warriors carried spears that were pierced near the head. Instantly came the solution of the difficulty, and while the inventor was begging for time he awoke. It was four o'clock in the morning. He jumped out of bed, ran to his workshop, and by nine a needle with an eye at the point had been rudely modeled. After that it was easy. This is the true story of an important incident in the invention of the sewing-machine.

Sir Thomas Browne somewhere observes that we are probably more often indebted for the discoveries on which we pride ourselves to the suggestions of friendly spirits than we at all suspect, the truth of which finds much confirmation in the two curious dreams related above.—*Out of the Silence.*

Look out for a new
Departure.

The Psychic Educator in the next Sunflower. It will interest and instruct you.



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THE OPEN DOOR.

We hear so much about the open door in China, and wonder sometimes if there is not another open door in which we will be interested. How do we know? Who can tell?

A few issues ago we had an editorial on the question of immortality. Since that we have received a letter and a poem on the subject, that will incline to uphold our position that it was an impossibility to demonstrate immortality—the best we can do being to demonstrate continuity of life.

Is there an open door between the two worlds? Certainly. The door has never been closed since history began. We have had the evidence of these things from time immemorial and it is only the prejudice of an unenlightened priestcraft that prevents the world from fully realizing it.

In the article on the "Great World Faiths," in the last SUNFLOWER, it is stated that "they actually loaned money on the solemn promise to pay it in whatever was legal tender in another life. Think of the faith that a people possessed who would do that! Would any exceptional Spiritualist dare to make such a proposition? We think not. Try to borrow a few hundred dollars on such a proposition and your would be considered insane. But the ancient world had such evidence that they were willing to loan money on such collateral. They had an open door.

There is much that must be taken into consideration when we begin to look at this door. What constitutes evidence will be one of them. Will you consider that evidence is wanting where it is that which would hang a man in this life? Many a man and woman has gone to the gallows on evidence that is being presented by Spiritualist mediums every day, and the same jury will accept a man on a bloody knife or the impression of a shoe in the mud far quicker than they will take the best evidence of anything that is not of this life.

The trouble is that we have not opened the door. We have opened it just wide enough to let a little light through, and the rest is shut out. That is our whole trouble. We have not had an organization have not got one now—that even attempts to go to the bottom of things. It is necessary that we

should go to the very bottom of the essentials of Spiritualism in order to conclusively demonstrate the open door. The mediums must be placed in conditions where it would be impossible, and undesirable for fraud to be perpetrated. That is the only way. We have marvelous mediums, but they are all on the mercies of a cold and cruel world. They want much, their necessities are great, and they are utterly at the mercy of the whims of the people—the Spiritualists most of all—who ask of them the things that almost compel them to stretch their mediumship if not to break its primitive purity.

What we want is for some person who has a large fund back of him to make a test. It can be done. It has been done to a certain extent. Why can not some philanthropists who are desirous of doing something tangible, make a test. Organize themselves to a certain extent, and then arranging sittings with certain mediums. They must use discretion in the matter, not simply personal whims. Let the board consist of an out and out infidel, a representative of one or more churches, a Spiritualist, a scientific man, and one from a dozen different callings in life, and have them agree to meet regularly for a certain number of sessions. See to it that the place is one where no fraud can possibly be perpetrated. Have a reporter, and let a perfect record of the events be kept. If anything is done that can not be accounted for, say so; if anything is done by any of the mediums that savors of chicanery or anything but genuine mediumship, say so. Do not show fear or favor on either side. If necessary, place the participants under oath and have them assert that to the best of their knowledge the manifestations were produced as described.

We ought to do something to settle this matter one way or the other. If it is unconscious mental cerebration, let us locate the part that cerebrates. If it is fraud entirely it is possible to locate and settle it, while Spiritualists would be disappointed, they would be the first ones to welcome the explosion, as the worst place for a fraud is among them, if detected.

Let us get positive evidence of this open door. Let us KNOW ourselves and give our knowledge to the world.

ANOTHER NOTICE.

Again we feel called upon to ask our patrons to be careful in writing to this office. It is strange how many people forget to put one single thing into their letters to show where their letters and instructions come from.

We received a letter, postmarked "Station B, Cleveland, Ohio," without a date line and without a signature. Will some one tell us how we are to carry out what the writer of that letter wanted? In a short time will come a letter calling us all kinds of disreputables because the request is not complied with.

Scarcely a week passes that we do not receive a letter reading about like this: "Please send my paper to—until further notice for I am moving there." Now where is this person's paper going at present? We don't know. We cannot find out from our books because we have different people of the same name. We can only write them asking where their paper is going and half of the time they do not reply to it. The next thing they don't get their paper and we are roasted for that.

If people would be sure to put their name and address on every letter, if they want address changed give both old and new address, it would be a God-send to everyone who has to deal through the mails and they would save themselves much delay and ill-temper.

Don't forget—the most important thing in any letter is your name and address.

CHRISTIAN SCIENCE CRITICIZED.

Some time since the Rev. J. S. Washburn severely criticized the Christian Scientists for their methods of healing and other things connected with their worship. This is a strange thing for a Bible believer.

If we were a Bible believer we would cut our right hand off before we would denounce or criticize a person for the Christian Science ideas of healing. They are the Bible healers. The person who does not accept it is as much an unbeliever as the worst infidel that ever lived.

What will Rev. Washburn do with this?

"Is there any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he hath committed any sins, they shall be forgiven him."

If we believed the Bible we would have to believe that and the result would be to make us accept every tenet of the Christian Science healing faith. Does Rev. Washburn believe his Bible?

Supposing he thinks this is not enough. If he does not believe that it is possible to heal, he is not a follower of Christ. In fact, he is not a follower of Christ if he can not heal himself.

We like to ask questions. If we could meet the Reverend gentleman we would like to have him put to the test to prove if he is a follower of the meek and lowly Nazarene. He, in all probability, would be surprised that we should suggest it, but the Bible tells us who are followers. It gives the test. If you cannot stand it and claim to be a follower of Christ you are a fraud.

"And these signs shall follow them that believe, in my name: all they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

The first quotation is James v. 14-15; the second, Mark 16, 18. The 16th verse says that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned. Now, if he can not heal the sick and cast out devils, he is an unbeliever and will go to the same place he says that Spiritualists and Christian Scientists will go.

Consistency is certainly a jewel.

JESUS OF NAZARETH.

Brother Cook, of the Spirit of Truth, is out with an announcement that until further notice a department of his paper will be conducted by Jesus of Nazareth and his legion of coordinate angels.

This is a bold announcement and is likely to cause our good brother any amount of trouble if he does not "watch out." First, if the Bible is any criterion, the Jesus mentioned therein was not very modest in his words and there might be some difficulty of a legal sort if he applied the same epithets to the people of the present day as he did in the days gone by—that is if there ever was such a personage.

His existence is in about the ratio of the dude's prayer, "O, God, if there is a God, save my soul if I have got a soul, from hell if there is a hell." So we might say the same of Jesus of Nazareth.

But brother Cook likes to quote scripture and we will say "by their fruits ye shall know them." Men in ordinary life do not gather grapes from thorns or figs from thistles, and they will look for the wisdom of the ages from this department.

What have we not a right to expect from it? The Son of God talking direct to us! It is really astounding. The doors should be opened and wisdom should flow. Let it in the words of the immortal Dickwick, when we read his salutary "our hopes fell like a lump of sugar to the bottom of a tea-cup."

We think this airing of celebrities is one thing that is responsible for a large share of the odium connected with Spiritualism. The traher the matter given the greater the name of the celebrity whose name is attached to it in the majority of cases. The finer it is, the less likely it is to have any name attached to it. If it is good, no matter who gave it, were the words that have come from the inspired lips of some of the grandest instruments that ever existed on earth and we are afraid that this, like many others will fall far short of the ethical value the same writings would be without the name attached to it.

Brother Cook is an earnest, hard-worker as he sees the light—but we think his absolute honesty has led him to be often imposed on.

"Everyone must have felt that a cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, as we choose, make of this world either a palace of a prison."

In spirit we are related with order and symmetry; Spirit is order and symmetry and all that is beautiful.

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Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



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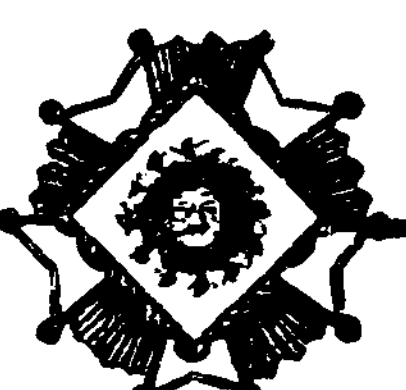
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This is a very neat charm. The back is plain and any desired emblem may be mounted on it or it can be inscribed. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders.
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The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin.
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METAPHYSICAL.

Conducted by EYE P. BACH.

LOOK CHEERFUL.

No matter how depressed you feel,
Look cheerful!
A gloomy face is ungentle,
Look cheerful!
Nobody cares about your woes,
Each has his sorrows, goodness knows!
Why should you your griefs disclose?
Look cheerful!

Though you are blue as indigo,
Look cheerful!
You're prettier when you smile, you know!

Look cheerful!
The world abhors a gloomy face,
And tales of woe are commonplace,
So stir yourself and make a brace—
Look cheerful!
—Magazine of Mysteries.

THE ATTAINMENT OF DESIRE.

All desire may be attained and all things may be realized. The soul seeks only what is to its advantage, and asks for only what it may obtain. The soul's progress is made manifest in its fulfilled desire, and realized ideals.

With its infinite variety of forms and manifestations, primarily there is but One Desire—the unceasing craving for more happiness. The fundamental Desire assumes the interpretation and form that appeal most strongly to the individual, whose physical development is the manifestation of the soul growth he has attained. Desire demands the fulfillment of an experience promising happiness or harmony.

This demand prompts the methods of fulfillment suggested by the environment of the individual. And these methods are those that seem most conducive to the fulfillment of the individual interpretation of the Desire. Desire is the precursor of happiness. Both its interpretation and method of fulfillment depend upon the wisdom of the individual.

The purpose of each desire is more happiness; and there is no desire that is not, in its essence, the element of happiness, both for the Self and for others. The crude methods employed in the pursuit of happiness cause temporary inharmony. One seeks to harm another only to the extent that this course seems conducive to his happiness.

Desire and methods are confounded. If the possession of money is believed to confer happiness, one will toil for money until he finds that happiness and money have no inherent relation. The soul is never without desire, and its first endeavor is to fulfill it along various material lines, only to be disappointed again and again.

If desire could be attained through the possession of material wealth, the final attainment of happiness would be comparatively easy. But fulfillment of desire has no necessary relation to particular material possessions or physical satisfactions. It is to the extent only that one is able to perceive and appropriate the vital essence or material acquisitions, that he is able to relate them to the fulfillment of desire.

It is as one places himself in spiritual correspondence with the objects of his desire, that he strongly attracts them to him. The law holds good on every plane of growth. But the possession of the objects of desire brings happiness only to the extent that one is able to appreciate their spiritual essence and value.

To the degree that the object of desire and the methods of attainment express a conception of separation and antagonism, their possession will fail to promote happiness. Any temporary pleasure that is purchased at the expense of another must be gained for fully, for it cannot contribute to that enduring quality that is the essence of true happiness.

One is bent simply upon the acquisition of a material fortune, he may secure it through concentration of thought and action, and by making himself magnetic to material possessions. Those whose inclinations in this direction compel devotion to it, to the exclusion of all else, will secure the fortune they seek.

But, with its material acquisitions, incidentally and necessarily such a one also accumulates the discords that are inseparable from a conception of separation and contraction.

To still the consciousness of these inharmonies, a life of nervous excitement is entered upon. Such a life only feeds and accentuates the already existing inharmonies, and it becomes necessary to induce in excitement of increasing intensity.

In other words, a life devoted entirely to material acquisition, inviting mental inharmonies and accompanying physical discord. Such a life can be enjoyed only to the extent, and during the time, that the consciousness is deadened to the voice of truth. Such a life in itself, indeed, is not worth living, except as it is a preparation and introduction to a higher plane of existence.

The desire for happiness leads along more or less tortuous and devious routes, from the first conception of separation and antagonism to the ultimate conception of unity and love. All experiences with the material and physical are transitory expedients, designed to promote receptivity to, and appreciation of, the higher harmonies of existence. As manifestations of principles they are of abiding value in so far as they assist one to an understanding of the principles they represent.

There is no finality of desire, no ultimate of growth, and no perfection of happiness. Happiness is dependent upon growth always; and ever increasing happiness demands ever ceasing growth. There is no safety either to the attainment of desire or to the consciousness of increasing happiness.

This ever-pervading and ever-increasing harmony demands receptivity to the voice of the spirit, and insists upon a life of principle, for it requires a consistency of thought and action. One must hold himself alert and receptive to the hidden meaning of experience and environment, and he must be guided by their underlying principles rather than by their material appearance.

If one would fulfill his desire for ever-increasing happiness, he must refrain from dictating the avenue of means of attainment. It is not within one's power to determine or alter the relation of cause and effect. Happiness is spiritual in character, and the result of spiritual contact. If one insists upon gaining it only along certain lines he lacks in receptivity and responsiveness. And when personality is exalted above principle, failure and disappointment are not only inevitable, but also they admonish one that he must learn to direct his forces more wisely.

If one consider the object, instead of the motive of desire, as all-essential, he may obtain what he craves, but the object thus gained will not insure happiness. If the craving is for the physical and material merely, one may attract these by magnetizing and polarizing himself in their direction. The grossest materialistic misconception of desire may be fulfilled, but such attainment will fail to promote the fulfillment of happiness, and such an interpretation of desire will be paid for in discord and inharmoniousness. One may be successful in attracting to himself the object of his material misconception, but inevitably he must pay the price.

Whether one seeks for spiritual or for material attainment, the same principle is applied. And seeking for either to the exclusion of the other, will invite inharmonies and discord, for they are inseparably united. Some degree of spiritual attainment is absolutely necessary to the mere preservation of physical life, but one may acquire the material harmoniously, only as he employs spiritual methods.

If one would succeed he must unify his interpretations of desire; he must encourage and express his desires; he must hope and express his fulfillment; he must express himself in purposeful action; he must think and act affirmatively; he must live in the present and see success before him; he must place himself in the environment of his desires; he must attract them to himself and sever his connections with the dead; he must concentrate his thought and action, identify himself with his wishes, and acquire faith in himself. One can have whatever he wishes, if he is ready and willing to pay the price.

—Common Sense.

Meeting of the Texas State Association of Spiritualists.

The Seventh Annual Meeting of the Texas State National Association of Spiritualists, met at the Hotel, 296 W. 6th St., Austin, Texas, September 22, 23, 24, and 25. The chapters at Galveston, El Paso, Dallas, Marshall, Comanche, and Austin, were represented, and a very good meeting was the result.

Galveston made report of the good work done there in the past year. John W. Ring, President, San Antonio reported work accomplished. El Paso reported work done by Mrs. Barrett; Dallas reported work done by Mrs. Barrett; Comanche reported work done by Mrs. Barrett; and Austin reported work done by Mrs. Barrett. The meeting was a success, and the delegates were very pleased with the work done. The meeting was a success, and the delegates were very pleased with the work done.

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Remember that we do not reduce the subscription price of The Sunflower in making this offer. That always remains at \$1.00 per year; but we make a combination offer to induce you to pay your subscription promptly and thus aid us to carry on the work.

This offer will hold good during September and October, 1903. Address all communications to

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Lily Dale, N. Y.

ELEVENTH ANNUAL CONVENTION

OF THE

National Spiritualists' Association

OF THE UNITED STATES AND CANADA

NATIONAL RIFLES' HALL, G Street Northwest, Near Ninth.

October 20, 21, 22 and 23, 1903

WASHINGTON, D. C.

Important business will be acted upon at these sessions. Business sessions will open daily at 10 a. m. and 2 p. m.

At 7:30 each evening Grand Public Meetings, with Addresses, Spirit Messages, Singing, Music, etc. Among the most gifted lecturers and mediums expected to be present and participate are Dr. N. F. Ravlin, Mrs. H. P. Ressegue, J. J. Morse of England, May S. Pepper, Margaret Gable, Mrs. Z. B. Kates, Mrs. G. G. Cooley and others to be secured. All Spiritualists should attend this convention.

Special Certificate Rates on railroads for Delegates and all attending the Convention. Ask your railroad agents for tickets on the Certificate Plan, for one fare and a third for round trip, for National Spiritualists' Convention. These tickets must be indorsed by Special R. R. Agent at Convention THE LAST DAY OF CONVENTION and by the N. S. A. Secretary.

Headquarters during Convention will be THE REGENT, Cor. Pennsylvania Avenue and 15th Street, near Treasury Building. The rates at this hotel for Delegates and all visitors to Convention will be Special—\$2.00 per day, large room, two persons in a room. Single room, for one person, \$2.50 per day. These rates include first-class board. Those taking advantage of the same are expected to remain during full Convention, while all who travel on Certificate tickets must remain until noon of the fourth day. As a certain number of Certificate tickets must be guaranteed to the railroads. Delegates and visitors are requested to come by them. The N. S. A. Reception to Delegates and visitors, to which all friends are invited, will be held at The Regent, Monday, October 19th, at 8:30 p. m. Admission to Business Sessions of Convention is free to the public. The Grand Evening Meetings of Lectures, Tests and Musical Exercises will be Twenty-five Cents to all but Delegates, who will be admitted on presentation of their cards.

THE REGENT, WASHINGTON, D. C.

CORNER OF PENNSYLVANIA AVE. AND FIFTEENTH STREET
Near Executive Mansion and Opp. U. S. Treasury.

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MARY T. LONGLEY, Secretary.

HARRISON D. BARRETT, President.

All Spiritualists are invited to be present.



LOIE F. PRIOR ARRESTED.

An Appeal to the Spiritualists of the United States.

In most of the large cities of the U. S. there are certain local ordinances imposing a license tax on the practice of mediumship. As Spiritualists we consider such ordinances unjust, illegal, and also in violation of the religious rights and privileges guaranteed to us by and under the Constitution of the United States.

On the 14th day of June, 1903, I entered upon my duties as pastor of the Seattle Spiritualists Association of Seattle, Wash., and in connection therewith commenced giving readings at my parlors, 49 Vendome Hotel. On the 25th of August, 1903, I was served with a warrant of arrest for refusing to pay the \$10 monthly license tax provided by ordinance of the city of Seattle. I have never paid a license tax—I never will—and I have blankly refused to pay the same imposed by the city of Seattle.

I have accepted service of the warrant of arrest and am now at liberty on bail. I have notified the authorities of the city of Seattle that I will stand trial and carry the issue to the supreme court of the State in a test case of the legality of the Seattle ordinance licensing mediums, and in defense of my religious rights and liberties, and that I would be backed up by all true Spiritualists of the State of Washington, of the United States, and of the National Spiritualists Association, if necessary. My dear brothers and sisters, the Spiritualists, it is not a case of the city of Seattle against Loie F. Prior, but a test case of the City of Seattle against the Spiritualists of the United States. I am only the mark.

As my rights have been retained to defend my rights at the pending trial, the case will come up for trial before Justice George of Seattle some time in September. If a favorable decision is not granted us at the hands of the supreme court of King County and from there to the supreme court of the State and to the United States, if necessary.

To defend this case to a final issue it will be necessary to raise a defense fund of \$500, and I appeal to you as Spiritualists for financial assistance. Every Spiritualist of the United States will respond only in a small way, the amount will soon be raised. The Spiritualists of Washington are contributing to the fund liberally and enthusiastically, but we need your help.

This is a test case that will invalidate ordinances affecting mediums if a favorable decision is granted us at the hands of the Supreme Court of the State and establish a precedent for every State in the Union. It is also an issue to the finish for our religious rights and privileges.

Kindly read this letter before your societies raise whatever subscriptions you can to the defense fund, individually and by societies, and send remittance by P. O. Order to my address.

Yours for justice and the cause of Spiritualism,

LOIE F. PRIOR.

Room 49, Vendome Hotel,
Seattle, Wash.

The above appeal speaks for itself. Here is an opportunity for some decisive work. Mrs. Prior is well and favorably known as a lady and as a medium. She is a good subject for a test case. It is a case against Spiritualism. When Dr. Schlesinger was arrested for practicing mediumship at Dallas, Texas, the writer was there and went to the Spiritualists of the city and stated the case to them ending with the remark, "Is it Dr. Schlesinger, or Spiritualism that is on trial?" They all agreed that it was Spiritualism. The result was that the Spiritualists rallied to his defense and when the case was called we took possession of the court room. The judge was not ready for trial. We had two good attorneys, witnesses and wanted to scare him out of the city. We did not want to let the case be continued, over and over, and finally after a year or so the case was dropped from the calendar.

This case did not prove anything. The only thing to do is to let the case be decided by a high court that takes money. We think the amount of \$500 is too low, but it is an opportunity that should not be lost. The case should be tried to a finish. If Spiritualism is not a religion according to the laws of the land, such people are not legally "pas-

tors" of a religious body, then what are they? Let it be settled legally at once.

If they are, no license can ever afterward be collected anywhere. If not, then we will want to find some way to have our representatives put into a condition where they can not be interfered with by such laws.

Let us try this case to a finish. We hope every reader of THE SUNFLOWER will do his or her share towards testing the matter once for all.

There is no use taking it into a justice court. It will not amount to anything there. Take it to the fountain head, the Supreme Court. Ed.

Wireless Telepathy.

The following from W. T. Stead, shows to what ends the practice of telepathy has been used.

"I was present last night at an experiment in long-distance telepathy in which Dr. Richardson, the American scientist, received by direct mental vibration, from Nottingham, 125 miles, three messages, brief, no doubt, but precise. The messages were: '7.20 p.m., '79,' and 'Scotland.'"

These words and numbers were selected by a committee in London and telegraphed to Nottingham at 5 o'clock in the evening to Mr. Franks, who, between 7 and 8 o'clock, telegraphed them back to Dr. Richardson, who had been kept under the closest observation, from 3 o'clock, without having a chance to learn what words and numbers had been chosen by the committee. In another experiment two out of three selected messages were correctly telegraphed to Nottingham.

It is but the beginning of wireless telegraphy without electricity or electric machines.

DISTANCE NO OBSTACLE.

The experiments added proof to the familiar fact that it is possible for mind to communicate with mind irrespective of distance. The chief points of interest in the experiments were the long distance covered and the precise and definite nature of the messages. I hope in time to be able to transmit any word or collection of words by the same method of automatic telepathy, namely your own handwriting without any volition of your own or the thought of some person miles away, is far in advance of telepathing mere words. This remarkable instance happened to me: A friend of mine was on shipboard returning to England a few days ago. I telegraphed him asking a number of questions. My hands began to write giving a full reply. This morning I received a letter from this friend which proved all I had written literally true excepting one word in one clause of a sentence. The sentence was wrong because I had inserted a negative improperly."

Astro-Spirit Beings.

In the course of evolution, man and animals birds and reptiles, ascend by grades or degrees to grander bodies. Man has passed many lower embodiments and by slow courses has reached his present state of being. Another metamorphosis will place him on an astro-spirit plane, or psychic embodiment.

He evolves as the butterfly does towards the greater caterpillar. Denizens of space between planets, astro-spirit forms, flit and soar in realms celestial. A grander life awaits all at the call of Gabriel's trumpet to a heavenly home, where good spirits go, and often return to guide and direct the affairs of the world's people.

Spirits prove to us a future state where earthborn mortals may go to meet their kindred in the fields Elysian, where once more in life's great journey each soul finds its own. Reunion, grand, magnificent, the welcome hand of the departed receives to its own again their affinities, soul mates, and cherished loved ones of earth's strand passed and the immortal kingdom entered.

PROF. JAMES HILLING.

THE CHRIST MYTH.

By Elizabeth E. Evans. Showing that the Christian Christ is a composite of earlier messiahs, and is not a historical character. 25 cents.

DESIGN ARGUMENT FALLACIES.

This book by the Editor of the *Truthseeker*, attempts to show that Nature does not exhibit the marks of having been designed by an intelligent being. It is a brief, but plain statement for the benefit of truth seekers of all classes. It solves many perplexing questions. Paper, 15 cents.

Jean's Revenge.
An avenger need not necessarily be a naturalist, but there are cases where he would take his vengeance more to the purpose if he knew the habits of his victim. Lippincott's Magazine tells a story of Jean, the French Canadian gardener who was found stamping on a little mound of fresh earth and chucking to himself.
"Ah, m'sieu," he cried triumphantly, "I am not a one to be trifled with! I am a cr-r-r-uel man when once am aroused. M'sieu will remember the mole that has long time ravaged the strawberry beds of madame? Every morning madame says, 'Jean, why do you not get that mole?'
"But the mole was wise; he was queer. Always I look and look but never can I find him. But at last, these very morning, I catch him! I hold him tight in my hand—so—nd I say: 'Aha-a! Is it thou, then, that has ravaged madame and ravaged her beds of the strawberry? Aha-a! You shall repent of these wickedness.'"
"Then I wonder how I shall kill him. He must be punished as well as killed. I wonder and wonder but at last I have the grand idea. It was cr-r-uel, m'sieu, that way hee! But what would you? I do not deserve of the worst? But he will vex madame no more. I fix her a bury beam alive!"

Will Use No More Slang.
"I've been cured of the slang, glory be," says a department woman. "After this I speak plain English but I'll have to talk a thousand years before I convince Mrs. Skaggs that I'm not ignorant of French. She was telling me the other day about a man we both know who is going to marry a girl over in Baltimore."
"He hasn't a cent, you know," she said.
"How about the girl? I asked a my vulgar, slangy way. 'Has she any dough?'"
"Dough?" repeated Mrs. Skaggs. "Dough? Oh, I see what you mean. No, she hasn't a bit. But, by the way, my dear, I hope you won't mind my telling you the final is always understood in that word. The French pronounce it precisely as it is spelled—dot, you know; not dough."—*Vashington Post.*

Smoke Slowly and Avoid Cancer.
From the medical profession comes a warning to smokers. If you wish to avoid tobacco cancer don't smoke fast. After careful observation it has been practically determined that this form of cancer is caused by the irritation resulting from the heat of the cigar or pipe. Men who smoke long stemmed pipes, it is said, do not have cancer, no matter how much they smoke, while those who indulge in cigars or short stemmed pipes are afflicted by this malignant growth.

Tobacco cancer caused the death of General Grant. He was an inveterate smoker, and he smoked very fast. At the battle of Shiloh he is said to have consumed fifty cigars. In smoking a large number of cigars in a short time the tongue is irritated by excessive heat, and in time cancer is the result.

Suspicious.
An uncultivated Boer, who had heard of banks, determined to take some of his savings to one of these places. With this object in view, according to a London paper, he traveled to Cape Town, found a bank and handed in his cash to the clerk, who in return gave him a bankbook. "How much do you charge for taking care of my money?" asked the Boer. The clerk smiled and said, "We don't charge, but will give you money for taking care of it." "Let me have it back at once," said the Boer. "I always thought you British race was dishonest. Now I am sure of it."

British Emergency Ration.
Every soldier in the British army carries in his haversack what is known as the "emergency ration." This consists of a small tin cylinder, similar to a pocket spirit flask, divided into two compartments. One of these is filled with four ounces of cocoa paste, and the other contains a similar quantity of concentrated beef (pemmican). As its title implies, the ration is not to be used except in the case of direst necessity, and if consumed in small quantities it will maintain strength for thirty-six hours.

Most Probably an American.
A woman went into a chemist's in London recently and asked for some article which is generally to be procured at a shop of this kind.
The man of mixtures, replying to the customer's inquiry, said: "Macam, I do not possess what you require. I am a chemist, pure and simple."
"I don't know anything about your purity; there's no doubt about your simplicity," retorted the disappointed woman as she retired from the counter.

Irish Daddy suddenly comes: upon a happy emotional love scene in a corner. "What? Kiss my daughter! Is this the way you reward my kindness and respect for you in adoring me?"

Young man faintly:—It still seems that I am giving you the highest compliment I can—Baltimore American.

Complimentary.
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Approaching Crisis; or, Truth vs. Theology.

This is a close and searching criticism of Dr. Bushnell's sermon on the Bible, Nature, Religion, Scripture, and the Supernatural. The errors and absurd teachings of Orthodox clergymen are overthrown by arguments that are pronounced perfectly unanswerable. The "Origin of Evil" is to be found in the Bible. Reduced from \$1.00 to 75c. Postage 10c.

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Pre-eminently a religious and spiritual volume. To some extent a continuation of the author's autobiography, but chiefly a record of deeply interesting experiences involving the most faithful and arduous. Also containing a new collection of Living Gospels from Ancient and Modern Nations. Reduced from \$1.50 to \$1.00. Postage 10c.

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Death and the After-Life.

The "Stellar Key" is the philosophy of the introduction to this little volume may be gained from the following table of contents: I.—Death and the After-Life; II.—The Soul; III.—The Spirit; IV.—The Spirit World; V.—The Spirit World; VI.—The Spirit World; VII.—The Spirit World; VIII.—The Spirit World; IX.—The Spirit World; X.—The Spirit World; XI.—The Spirit World; XII.—The Spirit World; XIII.—The Spirit World; XIV.—The Spirit World; XV.—The Spirit World; XVI.—The Spirit World; XVII.—The Spirit World; XVIII.—The Spirit World; XIX.—The Spirit World; XX.—The Spirit World; XXI.—The Spirit World; XXII.—The Spirit World; XXIII.—The Spirit World; XXIV.—The Spirit World; XXV.—The Spirit World; XXVI.—The Spirit World; XXVII.—The Spirit World; XXVIII.—The Spirit World; XXIX.—The Spirit World; XXX.—The Spirit World; XXXI.—The Spirit World; XXXII.—The Spirit World; XXXIII.—The Spirit World; XXXIV.—The Spirit World; XXXV.—The Spirit World; XXXVI.—The Spirit World; XXXVII.—The Spirit World; XXXVIII.—The Spirit World; 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STUDIES IN HYPNOTISM.

Conducted by Prof. Lewis R. Miller.

Address all communications pertaining to this department, and send all books on Hypnotism for review, to Lewis R. Miller, Gloucester, Mass.

A person does not necessarily have to be deeply hypnotized to be made to experience illusions and hallucinations. If you have a very susceptible subject you may show him an imaginary dog and he will laugh and converse with you without even going into a deep hypnosis—that is if you prevent it.

In a series of experiments made with a good subject, one who readily entered the somnambulistic condition, I commanded him to fix his attention on my outstretched hand. I said, "You won't go to sleep, you will be wide awake; but you will see a strawberry in my hand." I waited a few seconds and then asked, "Do you see the strawberry?" The subject said, "Wait a moment; it is in my head. There, I see it in your hand now." I laughed lightly, which immediately distracted his attention. He looked up with a smile and said, "It is gone."

In another experiment I told him that the strawberry would appear in my hand and would not go even if I laughed and talked to him. This time his attention was more strongly arrested, and he began to rapidly fall into a deeper hypnosis, whereupon I snapped my fingers and released the influence.

If care is used, a subject will see what you suggest without going deeply under the influence; but if the suggestion is given too forcibly, hypnosis will intervene. Hypnotic experiments depend upon the way in which the subject has been developed. No two subjects are alike.

One day I was sitting out in the open air talking with a number of young men, one of whom I had frequently hypnotized. The conversation happening to turn upon the subject of hypnotism, the young man who had served as my subject turned to me and said, "I can hypnotize you." I smiled at him and then he told me to stiffen my finger and that he would prevent me from bending it. I stuck my finger out and he did the same. Holding his finger up before me he looked me in the eyes and said, "You can't bend your finger." I glanced sharply at him, his eyes fell and he began struggling to bend his own finger. After several futile efforts he succeeded in doing so. Then we all had a laugh at his expense.

The glance I gave the subject changed his suggestions to me into suggestions against himself. I may say that this subject is by no means weak minded, but on the other hand, he is rather set and decided in his own opinions.

ANOTHER BELIEVER IN THE SUBJECTIVE MIND THEORY.

In a letter to me Mr. John Stubbs announces his belief in the subjective mind theory. The following are some extracts from his letter:

"Your views and mine are almost identical regarding this subjective mind theory." "I may say that I am an avowed Spiritualist."

"I have traveled all over the road of doubt and suspicion and mistrust, and I still believe that half the so called mediums are deluded. Still that does not shake my faith in the genuine." "When I was in the prime of life, I was very magnetic and helped to develop mediumship in its various forms. This power which I seemed to possess often caused me to doubt the reality and genuineness of so-called spirit control. Since that time I have observed with many mediums, mental phases which undoubtedly indicated a reflection of their own nature and characteristics, and certainly did not come from the realm of disembodied souls." "The belief in the subjective mind theory does not discredit spiritual mediumship—it only shows that all trances are not evidence of spirit control."

YELLOW JOURNALISM.

"Yellow Journalism," considered from the standpoint of the psychologist, is a menace to humanity. It has a deteriorating effect on good morals and is a producer of crime.

We all like to know the news of the day, be it good, bad or indifferent. But it is absolutely necessary to devote a whole column to a shocking

murder, or suicide? Is it right to present in all their shocking details, the stories of crimes that are frequently committed? No! emphatically, no! By filling the yellow journals with news of crimes, the editors of such papers are doing a very wrong thing.

The news should be given in a proper way. The dictionary should not be ransacked to find words fitted to conjure up the worst of ideas concerning crime. This practice of catering to diseased imaginations by writing exhaustingly every detail in connection with a murder or a suicide, in such a way as to wildly excite the mind is a bad practice.

There are many poorly balanced minds which are liable to become unsettled by reading the evil stuff put forth by the yellow journals. I firmly believe that many suicides could be directly traced to the reading of similar suicides. The news should be given, but not in the way we see it so often presented. I do not advocate the suppression of the news, but I do advocate the suppression of sensationalism in connection with murder cases, suicides, etc.

Can any good result from filling the mind of the public with "horror pictures"?

Speaking of the uncontrollable impulse to suicide and crime which often becomes the ruin of some people, I append two extracts taken from "Responsibility in Mental Diseases," by Henry Maudsley, M. D.: "Suggestion has often a great influence in exciting it into activity. The accounts of suicides in the newspapers are either avoided anxiously, as being too powerfully suggestive, or they exert a singular attraction and are perused with a morbid interest. The idea becomes familiar to the mind, the horror of it wears off, and when there is melancholic depression it presents itself in a vivid form and is readily carried into effect." Page 150.

"There can be no doubt that the act of violence, whatever it be, in these cases is sometimes suggested by the sensational reports of similar deeds in the newspapers. The example is contagious; the idea fastens upon the weak or depressed mind and becomes a sort of fate against which it is unable to contend." Page 179.

THE HYPNOTISM OF FICTION.

Hypnotism as a power, as explained in fiction, is widely different from hypnotism in actual practice. I have read many stories in which hypnotism figured prominently, and I find that while some authors partly understand the science, the majority do not.

It is from the foolish stuff put forth by the writers of fiction that the general public get the absurd ideas of hypnotism which they have.

Some of the books dealing with hypnotism, are "Trilby," "The Witch of Prague," "The House of Mystery," and there are many others.

In fiction the "bold bad man" with one magnetic glance from his eyes, enslaves the modest maiden. The absurdity of this is not necessary for me to point out. No person can get a correct understanding of hypnotism from reading fiction.

Since writing the above I have read a short story in the Boston Post, entitled, "How Dr. Jack restored the Lost Melody." The theory of hypnotism is laid down correctly in the story, but I doubt its genuineness. I think the incident on which it is founded was taken from an actual account of a hypnotic experiment.

INVENTIONS FOR PRODUCING HYPNOTISM.

Dr. Luys, a French physician, was one of the first to use the revolving mirror in hypnotic work. Besides Luys' mirror, there are several other inventions of a similar character in use, viz.: Sage's Revolving Mirror, the Hypno-Metronome, the Alouette, and the Hypnotic Lamp. Another hypnotic apparatus may also be mentioned the Hypnotic Head Band and the Hypnotic Ball.

Revolving mirrors are composed of an arrangement of pieces of metal or glass on a frame which rapidly revolves by means of a hand wheel or a small electric motor.

The subject is directed to look at the mirror. The mirror holds the attention and the operator gives suggestions which carry the subject into hypnosis.

Some hypnotists claim that a larger percentage of people are hypnotized when mirrors are used, while others say that the personal effort of the operator without the use of the mirror is more potent. I believe, with Dr. John Dunan Quackenbos, that mirrors and other apparatus for producing hypnosis should be condemned for all higher work, such as inculcating moral values by hypnotic suggestion, and the regeneration of depraved minds.

BOOK REVIEW.

MIND AND BODY—by Alvin C. Halphide, M. D., cloth, 231 pages, gilt top, \$1.00. Author's Publishing Co., 4731 Indiana Avenue, Chicago.

This is a book on hypnotism, and from the titles of its chapters, the reader may readily gain an idea of its contents.

CONTENTS:—The antecedents of hypnotism; the development of hypnotizing; the phenomena of hypnosis; the theory of suggestion; suggestion in the waking state; treatment in natural sleep; clinical hypnosis; suggestion and education; criminal suggestion.

It is illustrated with portrait of the author, and nine reproductions of photographs. This book gives evidence of much thought and effort on the part of the author. It contains much sound information. It is not all theories; it gives directions for producing hypnosis.

LAKE HELEN CAMP MEETING, FLORIDA.

From February 7, to March 28, 1904.

The camp programs are out and copies can be had by addressing E. W. Bond, Lake Helen, Fla., or the writer.

There is a bright prospect for a large attendance this season. Last year five cottages were erected, this season there is promise of as many more.

The hotel will be opened Nov. 1st, by Mrs. Fisher and others. Board and room by the week at hotel \$7.50 to \$10.00.

Furnished rooms can be had in cottages and in Deane Hall for \$3.00 a week.

Rooms for light housekeeping in the Apartment House from \$2.50 to \$3.50 per week; M. A. M. Spencer has table board at moderate prices. Hotel Webster (5 minutes walk out of the grounds) is now completed and ready to furnish board and room. This hotel has the usual modern improvements—bath room, toilet room, hot water heating, etc. Write Dr. O. B. Webster for particulars.

The campmeeting opens Feb. 7 and closes March 20, 1904. Not all the speakers and mediums are engaged at this writing.

J. Clegg Wright, Carrie Twing, Homer Althaus, Mrs. J. D. Bartholomew will be present.

Others will be announced later. It is expected that running water in the cottages and other buildings this season.

People from the middle west should get excursion ticket and Crescent route.

Kineaston, G. P. A. for lowest prices by People from the New England and middle states will get lowest rates by ocean steamer from New York City, by writing to me.

I shall have excursions in October, November, December, 1903, and January, 1904.

My October excursion, October 13, and 28, by the line.

For full information concerning these ocean excursions, write enclosing 4 cents in stamps or postage on folders, etc., to H. A. Budington, 91 Sherman Street, Springfield, Mass.

The Sunflower

FOR THE
COMING SEASON.



AS the Campmeetings are at a close, the people going home from their Summer Vacations, and the long winter evenings coming on, the question is, How Shall we Spend the Winter?

One of the ways is to patronize your Spiritualist paper and have it as a weekly visitor during the next year.

During the coming season

THE SUNFLOWER
will come to you filled with

GOOD THINGS

FROM THE

Pens of the Most Progressive Writers of the Day

IT WILL HAVE ALL THE

Latest Discoveries in Scientific Investigation,

The Latest in Psychic Research,

The Best in SPIRITUALISM,

And, as usual, it will

Tell you all about Lily Dale,

and what is being arranged for you for another season.

Don't fail to renew your subscription to **THE SUNFLOWER** at once. Many of your subscriptions expire in September and we want you to renew them. The more you renew, and the more you induce your neighbors to subscribe, the more money we will have to spend in getting that which you want to know about and to enlarge and improve the paper.

Why not make an effort to

**Double the
Subscription
List of
THE SUNFLOWER?**

See how easily it could be done. If **EACH ONE** would make it a point to induce **JUST ONE PERSON** to subscribe it would double our List, and it

Could be Done in Two Weeks

if you would take hold of it. That would give us just twice as much Subscription Money and we would use a large proportion of it in

GIVING YOU A BETTER PAPER

Is it not worth trying? See what you can do. **SAMPLE COPIES** for this purpose will be **Furnished Free to all who will make the effort to DOUBLE OUR SUBSCRIPTION.**

A Long Pull,

A Strong Pull,

And a Pull Altogether,

And see what we can do. One person has just given us 20 yearly subscribers. **WHAT WILL YOU DO?**

The Sunflower Publishing Co.,

Lily Dale, N. Y.

10 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &c.

For a sketch of an invention or a description of a machine, or a drawing of a building, or a plan of a factory, or a map of a territory, or a list of names, or a collection of facts, or a compilation of information, or a summary of a subject, or a review of a work, or a critique of a theory, or a comparison of two things, or a contrast of two ideas, or a statement of a principle, or a definition of a term, or a translation of a passage, or a paraphrase of a sentence, or a summary of a chapter, or a review of a volume, or a critique of a series, or a comparison of two systems, or a contrast of two methods, or a statement of a law, or a definition of a rule, or a translation of a text, or a paraphrase of a speech, or a summary of a report, or a review of a performance, or a critique of a production, or a comparison of two results, or a contrast of two effects, or a statement of a cause, or a definition of a result, or a translation of a meaning, or a paraphrase of a feeling, or a summary 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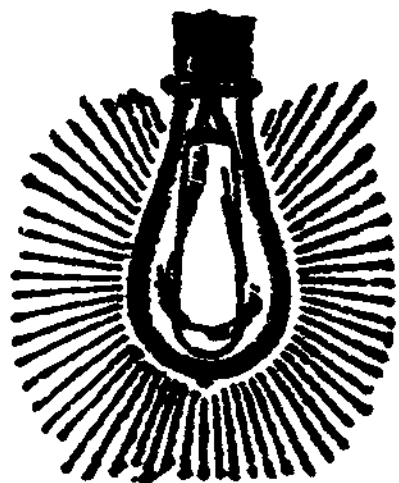
October 10, 1903.

THE SUNFLOWER

7

LIGHT FROM EVERYWHERE

EAST
WEST



NORTH
SOUTH

This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will edit them in suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBLISHING CO., LIT. DATA, N. Y.

If the subscriber who sent us a sheet of paper with the words "We don't want your paper any more" on it will send us their name and address we will discontinue it. The stamp cancel on the envelope is station B. Cleveland, O. This is all the information we have and our mediumship is not sufficiently developed in that phase to be able to get your names when you do not sign them.

Mary Jones writes from Conneaut, O.: "One more Sunday has passed, and been enjoyed by the many interested listeners to the grand lectures and tests given by Mrs. Amanda Coffman. Each Sunday brings forth more eloquence, more spirituality, and more truth, and many more admirers of this wonderful medium. Her guides give the blindfold tests without putting her hands up to her head. The writer is pained to state that my mother, Mrs. Sarah Phelps, has suffered a stroke of Paralysis, and is now very ill but on the road to recovery; unless something unforeseen happens she will recover. Hoping the readers of THE SUNFLOWER will send out their good health thoughts in her behalf, I remain, Yours for the Truth of Spirit Return."

Mrs. Addie Cooper writes from Syracuse, N. Y.: "The First Society of Spiritualists met in Butterfield's Hall Sunday evening, September 27th, with Mrs. Nellie Binning as speaker and Mrs. G. H. Garner as test medium. The hall was well filled and perfect harmony prevails.

Sunday morning in Baltimore. The Doctor said he found the same thing everywhere he went. He said he had been to the Links of Oddfellowship to a large audience—I understand—your correspondent was not there to see him. We will make no report of that service. The next service, one of the Homer Altemus, of Washington, D. C., will hold a test seance in the room of the church, Friday evening, October 2nd. A large attendance is expected."

C. L. Stevens writes from Philadelphia, Pa.: "We wish to report progress concerning the purchase of church property by our organization. We have already paid \$500.00 for a two story brick church that was built four years ago by a German Lutheran congregation. They failed to pay interest on a large mortgage and were forced to sell. It could not be built today including ground, for less than \$30,000. We believe we shall not owe more than \$2,000.00 for that much, by the first of November at which time our deed will be made and dedication services inaugurated."

Miss Margaret Gaule closed her September month engagement with us last Sunday. She has attracted large audiences, exceeding the capacity of our hall. Her work is never better. The gates of the mortal and immortal world were opened to be swung wide open to the good angels come in. Many convincing messages of comfort and consolation were given at each service. On September 20th she was aided by conditions improved, by a address from our noble friend, brother, Richard P. Tischer. We can safely speak for him as he is an earnest soul filled with a holy spirit that voices inspired thoughts constant and creative. Price 10c.

Elegg Wright will be with us on October. His scholarly explanation of spiritual philosophy needs no comment. That our cause is progressing and progression is the way to self evident."

BOOK REVIEWS.

THE CONSTITUTION OF MAN

In this book of 362 pages, the author, E. L. Dohoney, considers the Constitution of Man in its Physical, Psychological and Spiritual aspects. The author has evidently been a student of the finer forces of nature as manifested in the subject matter of the book. He has compiled a list of extraordinary happenings in the line of

has want dollars, but that under certain conditions dollars want us and he tells how he thinks it can be demonstrated.

It is a great question if some of the statements will bear inspection.

For instance: "Change your attitude towards business. Do not seek it. Say IT ALREADY YOURS and LET it come." This is a beautiful theory, but we fear the effects if it was attempted in the day of competition in business life. If you have the stock and do not let your prospective customer know it, you will be much more likely to keep it than your customer would be to get it. Your next door neighbor who seeks for business would soon have your trade.

He then quotes Horace Greely: "First have something good, then advertise." How in the world can anyone cease to seek for business and then advertise for it?

This requires mental gymnastics that the average man has at command, and we will give it up. But if there is a method of demonstrating that "dollars want me" I certainly ought to know it, and it is worth the 10 cents the book costs to look over the theories, if for no other purpose.

THE SPIRIT OF THE QUESTION

This is a book of 223 pages, bound in white cloth and purports to be the story of a brother and sister in spirit, given through the hand of a medium to their mother, Mrs. J. A. Leland, of Denver, Colo. It comprises sixteen chapters of their experiences in the transition to the time of their messages, and is written in an interesting and instructive style. It describes their occupations, explaining how they do and their methods of life, and is such a message as would be given to a mother by those who have gone to another world from the pages of this, or letters from one to another in this life.

Price \$1.50 postpaid.

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Send your photograph, or lock of hair, and two dollars, and receive three finished pictures of your loved ones, as they have passed in the beyond, and are comforted by you. Send three stamps for a proof. Send your order to: Mrs. A. A. Cawcroft, 221 West Ave. B, Minneapolis, Minn.

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D. A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

No. 1	No. 2	No. 3	No. 4
7:25 A.M.	8:00 A.M.	Dunkirk	8:25 A.M.
7:30 A.M.	8:10 A.M.	Frederick	8:30 A.M.
7:35 A.M.	8:15 A.M.	Leona	8:35 A.M.
7:40 A.M.	8:20 A.M.	Lady Dale	8:40 A.M.
7:45 A.M.	8:25 A.M.	Grandview	8:45 A.M.
7:50 A.M.	8:30 A.M.	Moore	8:50 A.M.
7:55 A.M.	8:35 A.M.	Shelburne	8:55 A.M.
8:00 A.M.	8:40 A.M.	Conroy	9:00 A.M.
8:05 A.M.	8:45 A.M.	Palmer	9:05 A.M.
8:10 A.M.	8:50 A.M.	Palmer Junction	9:10 A.M.
8:15 A.M.	8:55 A.M.	Warren	9:15 A.M.
8:20 A.M.	9:00 A.M.	Shelburne	9:20 A.M.

Daily, except Sunday.

Leave Dunkirk 7:25 A.M., Palmer Junction 8:40 A.M., arrive Dunkirk, Minn.

For return see numbers above.

Central Standard Time is one hour slower than Eastern Standard Time. It is used by the towns along the line. Visitors to Lady Dale, Leona, and west can make connections with D. A. V. & P. R. R. trains at Dunkirk, Delcor, J. C. Warren and Leona, Minn.

ARDETHA THE TEACHER.

This is a book of 124 pages, given by Ardetia, the spirit of an Abenitan, through the mediumship of Corden White, to G. W. Fisher. It is an interesting book and will pay perusal. Many of the questions that appeal to Spiritualists and those who are entering the field of thought are considered and answered by the "Teacher" through the lips of a medium. Cloth, 10 cents.

THE INFLUENCE OF THE PLANETS ON HUMAN LIFE.

By Eleanor Kirk. The most recent in the study of Astrology, this book makes this an especially interesting book. It takes up the general influence of the planets and their positions, upon human life and gives a short character sketch of the individuals born under certain signs. The day of each sign is given, and information is necessary regarding the day of the month of birth. It also describes the diseases, to which we are liable to when born under certain signs, the business and family etc. It is a book more valuable to the average person than to an expert Astrologer, although valuable to the latter. Cloth, 10 cents.

ADVANCEMENT OF MANKIND.

Prof. John Tyndall's famous Glasgow Address before the British Association for the Advancement of Science, with the address of Professor Tyndall which stirred the religious world. Paper, 25 cents; cloth, 50 cents.

A FEW REASONS FOR DOUBTING.

THE INSPIRATION OF THE BIBLE.

By Robert G. Ingersoll. A lecture left in manuscript, and published since his death. One of the best. Paper, 10 cents.

give physicians in whom the afflicted should place their confidence. Those treated by the doctor have only words of praise for him. — BAKER OF LIVER